A

SERMON

Preach'd at the

Pariſh-Church of St. *Andrew's*

Wardrobe, Sept. 16th, 1703.

Before the

INCORPORATED SOCIETY

OF

APOTHECARIES of *London.*

By *Nicholas Brady*, D. D. Miniſter of *Richmond* in *Surry*, and Chaplain in Ordinary to His Majeſty.

Publiſhed at the Requeſt of the Society.

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TO

The Worſhipful the Maſter and Wardens, the Court of Aſſiſtants, Gentlemen of the Livery, and Freemen, of the Ingenious Society of APOTHECARIES of *London*.

GENTLEMEN,

I *Am not ignorant that ſuch* Occaſional-Diſcourſes *as* this, *loſe much of their value by being made* Publick; *ſince* every body *is not affected with thoſe* particular *Hints, which are neceſſary to make them* ſuitable *to the* Audience *they are deſign'd for*: *However, being convinced that the ſame kind Intentions, which enclined you to give me* Twice *an opportunity of ſerving you, are*

the obliging Motives which now *induce you, to engage me to publiſh* this Diſcourſe alſo; *I cannot excuſe my ſelf from paying you that Reſpect, which your repeated Obligations make ſo juſtly your due. And as I have ſeveral* particular *Engagements, which will not ſuffer me to deny ſo ſmall a Requeſt, to your Worthy Maſter Mr.* Deputy Gardiner; *ſo the many Civilities I have received from the* whole Society, *make me willing and ready to embrace all opportunities of approving my ſelf,*

Gentlemen,

Your moſt Faithful

Humble Servant,

Richmond, Sept. 29th, 1703.

N. BRADY.

A

Prov. 17. *Former Part of the 22d Verse.*

A merry Heart doth good like a Medicine.

THE *wiſeſt* amongſt *Men*, and the *moſt skilful* of *Phyſicians*; who fully underſtood the Nature of all *Simples*, and *ſpake of them from the Cedar-tree that is in Lebanon, to the Hyſſop that groweth out of the Wall*; who alſo made it his Buſineſs to prove his Heart with *Mirth*, and with-held not from it any manner of *Joy*; as the joint Reſult both of his *Wiſdom* and *Experience*, preſcribes a *merry Heart* as the richeſt of all *Cordials*, and aſſures us, that this *will do good like a Medicine*. I have therefore made choice of this *Aphoriſm* of *Solomon*, as a ſeaſonable ſubject for your preſent entertainment; becauſe the *former* part has reſpect to that commendable *chearfulneſs*, which is uſually to be met with upon ſuch occaſions as theſe; and the *latter* part has relation to that particular *Society*, of which my *Audience* at this time is more

 eſpecially

eſpecially compoſed. And I ſhall handle it, for your Inſtruction, after the following manner.

1*ſt*. I ſhall enquire into the Senſe of this Expreſſion, and explain what is meant by *a merry Heart*.

2*dly*. I ſhall examine the Truth of this Maxim; and prove the *Wiſe-man's* Aſſertion, that *a merry Heart doth good*. And

3*dly*. I ſhall conſider it with regard to the *Compariſon*; and ſhew, how *a merry Heart doth good like a Medicine*.

1*ſt*. Then, I ſhall enquire into the Senſe of this Expreſſion, and explain what is meant by a *merry Heart*.

We are not to ſuppoſe that the *Wiſe-man* here, intends to countenance or encourage any *exceſſive Jollity*, or the extravagant Sallies of the *Libertine* and *Licentious*: No, there is a *Laughter* which he pronounces to be *Madneſs*, and a *Mirth* of which he affirms, that it is but *Vanity*. We are therefore only to underſtand, by the *merry Heart* recommended in my Text, *ſuch an eaſie and agree-*

able

able temper of Mind, as may diſpoſe a Man at all times to be innocently chearfull, with Prudence, Decency, and Moderation. From which ſhort, but full deſcription of it, we may obſerve, that *True Mirth* is a more *ſerious* thing than People imagine it to be; that it is wholly inconſiſtent with a *fooliſh Levity*, and utterly incompatible with a *vicious Follity*. The *merriment* of the *Drunkard* in his Midnight Revellings, where the *Mirth* is not his own, but borrowed from the Liquor; and the Wine which before *ſmiled* in the Glaſs, carries on the Humour and *laughs* in the Man; can have no pretences to the deſerved Commendation, of this *eaſy and agreeable Temper of Mind*. The *irregular Follity* of ſome uneven Tempers, which ſtick at nothing when the *merry* Fit is on them, and then ſink down into *Melancholy* and *Heavineſs*; can have no ſhare in this amiable Diſpoſition, *which enclines a Man at all times to be innocently chearfull*: The airy *Pleaſantry* of impertinent *Buffoons*, who are gay to extremity, though never ſo unſeaſonably; who can *jeſt* in a *Church*, and be *merry* at a *Funeral*; can lay no claim to this commendable Alacrity, which is regulated by *Prudence*, and *Decency*, and *Moderation*: That *chearfulneſs* of Mind, which the *Wiſe-man*

here treats of, does not play lightly upon the *Surface* of the Soul, but is seated and fixed in the very *Center* of it; and like the pleasing Solemnity of some *religious Festival*, has an agreeable mixture of *seriousness* and *delight*.

There are several *Qualifications* of great Moment and Importance, which a Man must endeavour to be possessed of, before he can attain to and keep up constantly, that *merry Heart* which I have now been describing. And the

1*st*. Of these Qualifications is a *Good Conscience*. In vain shall we attempt to be truly *chearful*, unless all things be quiet and serene within; our *Mirth* will be only from the Teeth outwards, without making any lasting impression upon our Minds: In the midst of all our pretended Jollity, we shall feel the lashes of an inward Tormentor; and tho' we may *deceive others* with an out-side of Merriment, yet we cannot carry the Fallacy so far, as to *put a cheat* upon our *selves*. We may perhaps for some time gag this uneasy *Remembrancer*, or lull him to sleep with the delights of Sin; but he will rouze himself, *like a Giant refreshed with Wine*, and make sad amends for his former *Drowsiness*: If we seek for Diversion amongst our *loose Companions*, he will be intruding, like an

un-

unwelcome Guest, and will be whiſpering unpleaſing Truths into our Ears; till he palls our Appetite when it is moſt eager, and daſhes our *ſweeteſt* Draughts with *Gall* and *Worm-wood*. And therefore to imagine we can have a *merry Heart*, unleſs we firſt ſecure to our ſelves *Peace of Conſcience*; is to ſuppoſe a Man at *eaſe* upon the Engine of his Torture, or happy and well pleaſed under the moſt intolerable Circumſtances. But how *eaſy and agreeable muſt his Temper of Mind be*, who has nothing within to ruffle or diſcompoſe him! What can ſhock his *Mirth* who has an inward *Comforter, that ſpeaks Peace to his Soul and healing to his Bowels*! How well muſt he *be diſpoſed to be at all times chearful*, who *has confidence towards God, becauſe his Heart condemns him not*; and *whoſe rejoycing is this, the Teſtimony of his Conſcience*! As a *wounded Spirit* is a perpetual uneaſineſs, ſo a *Goood Conſcience is a continual Feaſt*: and that *Heart* only can be truly *merry*, which is conſtantly provided with ſuch a Fund of Satisfaction. The *Atheiſt* or *Profane* may have an *out-ſide* of *Gaiety*, and may boaſt that they have extracted the very *Quinteſſence* of *Delight*; but their forced *Mirth* has nothing that is *Subſtantial* at the bottom; they want the *Foundation* of an

innocent

innocent chearfulneſs; and in the midſt of their Merriment their condition is like *His*, who is ſtung with a *Tarantula*, *& dies* laughing. A

2*d*. Qualification, which is abſolute neceſſary, to obtain and keep up the *merry Heart* here mentioned, is a *due diſregard for the things of this World*.

He that is too ſolicitous about temporal advantages, and indulges himſelf in a fondneſs for the enjoyments of *this Life*, lays himſelf open thereby to a thouſand odd accidents, which may diſturb his *Mirth*, and interrupt his *Satisfaction*: Diſcontents and Murmurings, Complainings and Repinings, will be the uſual entertainments of ſuch a Man, when he meets with unavoidable Diſappointments or Loſſes: And theſe are inconſiſtent with a *merry Heart*, which can never be found without *true Contentment*. For if he places his delight in uncertain *Riches*, he muſt be racked with care in the getting and the keeping, and with grief when they *take Wing and fly away from him*: If his Aim be at the *Honours* and *Preferments* of this World; how much pains muſt he take in compaſſing and enjoying them! How truly is he a *Slave* in the midſt of his *Grandeur*, though his Chains may be *Golden*, and his *Guards* bare-

headed!

headed! And what uneaſineſs muſt he feel, when a well-formed Calumny, ſhall reduce this *Great Man* to the level of the *Vulgar!* He then that would ſupport an inward *chearfulneſs*, muſt not ſuffer it to depend upon ſuch things as are without him; he muſt keep his Happineſs within his *own Power*; by carefully practiſing the *Apoſtle's* ſhort Leſſon, *in whatſoever State he is, therewith to be contented*: The World and all its Furniture muſt hang looſe about him, and then its Changes and Contingencies will never diſcompoſe him; but the *Mirth* of his *Heart* may remain ſtill intire, under all the *viciſſitudes* of his *outward concernments*. A

3*d*. Qualification, which is alſo neceſſary, in order to keep up this *chearfulneſs of Spirt*, is a *becoming application to the Duties of our Calling*.

The *induſtrious* Man has the beſt cauſe to be *merry*; for as Idleneſs is an Inlet to all manner of Wickedneſs, ſo is it alſo to Black and Melancholy Surmiſes; it lays a Man open to peeviſhneſs and diſcontent; and we never are ſo irkſome and tedious to our ſelves, as when we are at a loſs how to paſs away our time. When the *Iſralites* were in the Wilderneſs, idle and unemployed; when their Hunger was allayed by Miracles, and

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the *Rock gave Water to quench their Thirſt*; we find the reſult of it to be *Murmurings and Repinings*; and the Fleſh-pots *of Egypt*, purchaſed by their *Induſtry*, left a ſweeter reliſh upon their Imaginations; than the *Food of Angels ſent down from Heaven*, which (as the *Wiſe-man* words it) was *prepared without their Labour*. But when Men are taken up with their lawful Employments, their thoughts are not at leiſure to admit of this infection; they can never be induced to complain of their condition, while they find themſelves in the way of improving it daily; nor has the *Devil* that advantage of infuſing into their Minds, a loathing and diſquiet of their *preſent* Circumſtances, or too anxious a carefulneſs in relation to the *future*. *Induſtry* then is higly ſubſervient to *true chearfulneſs*; both as it ſecures us againſt want and all its uneaſy Attendances; and as it ſhuts out thoſe Temptations to which *Idleneſs* expoſes us, and which are jointly pernicious to our *Mirth* and to our *Innocence*. Let us liſten to the *Wiſe-man*'s deciſion of this Caſe; the *Soul* (ſays he) *of the Sluggard deſireth and hath nothing*; there is an account of the uneaſy State of the *Idle*; but the *Soul of the Diligent ſhall be made fat*; there is the *ſucceſs* and *ſatisfaction* of the *Induſtrious*.

If

If then we take care to secure a *good Conscience*, to wean our selves from an *over fondness* for temporal Things, and to be duly *conversant* in the *duties* of our *Calling*; we are then qualified for obtaining and keeping up that *merry Heart*, of which the Wise-man here gives us so noble a Character. And this leads me to the consideration of my

2d Particular; in which I am to examine the Truth of this Maxim, and to prove the *Wise-man's* Assertion, That *a merry Heart doth good.*

That may very justly be said to *do us good*, which is *instrumental* in promoting our *Quiet* and *Felicity*. Now there are Four Things, which if we are possessed of, we may pronounce our Condition to be *easie* and *happy*; a *clear Reputation*, a *comfortable Fortune*, a *healthful Body*, and a *quiet Mind*: And these are no way more effectually secured, than by that *innocent Chearfulness* mentioned in my Text.

1st. As to a *clear* and *unblemished Reputation*. The *merry-hearted* Man is of an obliging Temper; his Deportment at all times is sweet and engaging; and he endeavours to promote, as much as

he can, the Diverſion and Satisfaction of all thoſe whom he deals with: And what can more recommend one to the good *Opinion* of Others, than ſuch a *pleaſing* and *amiable* Diſpoſition as this? And as there is nothing in his *Behaviour*, that is ſowr, moroſe, or ſupercilious; ſo neither is there any thing in his *Diſcourſe*, that can cauſe Uneaſineſs in thoſe with whom he converſes; for his *Mirth* being always ſeaſoned with *Prudence* and *Decency*, he never runs into the errour of thoſe Pretenders to Wit, who would rather at any time loſe their *Friend* than their *Jeſt*: Thus is he always cautious not to *give* any Offence, and he is alſo the fartheſt of any Man from *taking* it; and by the *Candour* and *Civility* with which he treats *others*, he ſecures their *Eſteem* and their *Friendſhip* to himſelf: all wiſh well to him, and ſpeak well of him; becauſe he thus makes himſelf by his *Mirth* and *Inoffenſiveneſs*, a *delight* and a *bleſſing* to thoſe with whom he Aſſociates.

2dly. As to a *convenient* and *comfortable Fortune*, that which eſtabliſhes a Man's *Reputation*, is the moſt likely means to make his *Fortune* too; and a *merry Heart* being the beſt Inſtrument

to ſecure the *one*, cannot be ſuppoſed Defective in advancing the *other*; every one will be glad to give *him* a helping Hand, who is ſo univerſally valued and beloved; and any Misfortune that ſhould touch him nearly would be looked upon and redreſs'd as a *common Calamity*: Here is nothing in ſuch a Man of Trick or Cunning, which may tempt People to ſtand upon their Guard againſt him; but every one is willing to deal with, and encourage him, the *chearfulneſs* of whoſe Temper makes him open and undeſigning: That *Application to Buſineſs* (which is *one* of his good Qualities,) will entitle him to thoſe Advantages which are the Rewards of *Induſtry*: And his *Contentment* in all *Conditions* (which is another of them,) will make him eaſie with a *Competency*, and ſecure him from thoſe Hazards, which are oftentimes their Ruine that graſp at *too much*. Thus he thrives *moderately*, and therefore *ſafely*; and enjoys as *much* of this World as may ſupport his *Chearfulneſs*; but aims not at *ſo much* of it as may *diſquiet* and *diſtract him*.

3*dly*. As to a *vigorous* and *healthful Body*. When the Heart is *merry*, the Spirits are all alive, the Blood circulates with a becoming Briskneſs, and every Member receives its due ſhare of Refreſhment: But when this Fountain of Life is frozen up by *Melancholy*, the whole Man is oppreſſed with Languor and Stupidity; the Spirits flag, the Blood ſtagnates, and the Image of Death ſeems to take poſſeſſion of him. How many has *Envy* worn away to *Skeletons*, and fretted them into nothing but walking *Anatomies*? How many has a deep *Grief* brought to *Palſies* and *Conſumptions*; either transforming them into *living Ghoſts*, or making them half dead on this ſide the *Grave*? What better *Remedy* againſt theſe deſtructive *Poiſons* than the happy Antidote of a *merry Heart*? As the *Body* has in ſome meaſure an Influence upon the *Soul*; and an Irregularity in the *Organs* of the former, cauſes an Indiſpoſition in the *Faculties* of the latter: So much more has the *Mind* an Aſcendant over the *Body*; and when *that* is in Diſorder, *this* muſt ſuffer with it; when *that* is well at eaſe, *this* muſt ſhare in the Advantage: And if this *brisk chearful Temper of Mind* cannot wholly *ſecure us* from Diſeaſes, yet will

it

it at leaſt *ſupport us* under them; *the Spirit of a Man will ſuſtain his Infirmities*; and by not letting him ſink under the force of his Diſtemper, will both hinder its Progreſs, and promote its Cure.

4*thly*. As to a *ſerene and quiet Mind*. Since a *merry Heart* is inſeperable from a *good Conſcience*, it is certainly the beſt Inſtrument of our *inward Tranquility*. And this is a Bleſſing ſo eminently valuable, that *it* is to the *Soul*, what *Health* is to the *Body*, the Salt and Seaſoning of all other Satisfactions; without which they loſe their Reliſh, and become inſipid: Let our *Reputation* be never ſo *Great*; let our *Fortune* be never ſo *conſiderable*; let our *bodily Health* be never ſo *conſtant*; yet if our *Mind* be *ill at eaſe*, all theſe *other Delights* will be taſteleſs or unpalatable: Unleſs *This* be at quiet, the *World* cannot entertain us, the *Fleſh* cannot divert us; a *melancholy Reflection*, or a *Pang* of *Deſpair*, ſhall turn all the Enjoyments of the *Great* or the *Luxurious* into *Vanity*, or (what is worſe) *Vexation of Spirit*. But he that is poſſeſſed of a *merry Heart*, and whoſe *Mirth* is ſet off with thoſe neceſſary Qualifications, which are already proved to be its inſeperable

ſeperable Companions; he (I ſay) and he alone, can truly be ſaid, to enjoy that happy *Peace* and *Tranquility* of *Mind*; which begins his *early Heaven* even in this *Life*, and gives him a *Taſte of thoſe Joys which ſhall one Day be revealed.*

Thus, by the great *Advantages* which it ſecures unto us, of *Reputation*, *Fortune*, *Health*, and *Peace* of *Mind*; we are abundantly convinc'd of the Truth of this *Aphoriſm*, and may avow with the *Wiſe-man*, That a *merry Heart doth good.* I now proceed in the

3*d.* And laſt place, to conſider this *Maxim* with regard to the *Compariſon*, and to ſhew, how *a merry Heart doth good like a Medicine*

And here *Solomon* ſuppoſes that a *Medicine does good*; nor can it otherwiſe indeed anſwer either its *Name* or its *Nature*: And therefore we have nothing to do in this Place with the *unskilfull Preparations* of *Quacks* and *Pretenders* to *Phyſick*; which *encreaſe* the Diſtemper they undertake to *mitigate*, and *do good* to no body unleſs to the *Preſcriber.* No, the *Medicine* here meant, is of a Salubrious Nature, well calculated for

thoſe

thoſe Ends to which it is directed, the Eaſe and Benefit of the *Patient*: And a *merry Heart* may be ſaid to *do good like* ſuch a *Medicine*, after theſe two following manners.

1*ſt*. By expelling thoſe ill Humours which are noxious and pernicious. And

2*dly*. By ſweetning and and correcting the whole Maſs that is behind.

1*ſt*. Then, a *merry Heart does good like a Medicine*; becauſe it expells thoſe ill Humours which are noxious and pernicious. When a wiſe *Phyſician* ſets about the *Cure* of a Diſtemper, he levels his *Remedies* againſt the *Cauſes* of it; and endeavours to drive out all ſuch *peccant Humours*, as are Food and Nouriſhment to the *Diſeaſe*: By any other Method he only *palliates* the Matter; whereas this is to pluck up the Malady by the *Roots*. And accordingly does an innocent *Chearfulneſs of the Heart* work upon ſuch *evil Diſpoſitions* as it meets with in our *Mind*: It throws out that inward *Sharpneſs* which enclines us to be *angry*, and ſuffers it not to *rankle* and *feſter* within our *Souls*: it expels thoſe *black Thoughts* which would

would lead us to *Deſpair*, before the *Fancy* can *brood* upon them and *hatch* them into *Madneſs*: It drives forth that *Sowerneſs* which diſpoſes us to *Envy*, before it gains ſtrength to overcome our *good Nature* and our *Charity*: Thus does it cleanſe the *Fountain*, which would elſe *feed* our Diſorders, and upon that Account may be ſaid, to *do good like a Medicine*. But,

2*dly*. A *merry Heart does good like a Medicine*, becauſe it ſweetens and corrects the whole Maſs that is behind. When a Remedy has had ſo happy an Effect, as to rid the Body of thoſe *Humours* that diſturbed it, and to caſt out both *Them* and the *Diſtemper* which they fed; there is then no further uſe of a *Medicine* but this; to ſecure the *Patient* againſt the Return of the Diſeaſe, by rectifying what is yet amiſs, and mending his Conſtitution. And in like manner does an *agreeable Alacrity of Spirit*, proceed to regulate and correct the *Inclinations* of our *Minds*: It *ſweetens* all the *Harſhneſs* and *Acerbity* of our Natures; it *ſmooths* the *Ruggedneſs* of our Diſpoſitions, and *plains* the *Unevenneſs* of our Tempers: If it finds any *Seeds* of *ill Nature* ſpringing up,

it

it ſuppreſſes and kills them in the *bud*, before they bring any *Fruit* to perfection; and by cheriſhing thoſe *Inclinations* which have a *vertuous tendency*, lays the laſting Foundation within us of *Health* and *Chearfulneſs*. Thus does it *prevent* thoſe Diſorders which would breed *new* Diſtempers, and upon that account may be ſaid to *do good like a Medicine*.

And now I ſhould conclude my third and laſt Particular, of conſidering this Maxim in regard to the *Compariſon*; but that it may be neceſſary to hint a few Circumſtances, in which *a merry heart* ought to reſemble *a Medicine*; and which I deſire you to take notice of by way of *Caution*.

1*ſt*. We muſt make uſe of it in it's *proper Seaſon*. That *Phyſick* which may at *one time* be very *beneficial*, may be downright *poyſon* at *another*; and that *innocent Mirth* which is *commendable* upon *ſome* occaſions, may at *other* times adminiſter juſt occaſion of *diſquiet*: The *Wiſeman* informs us *that to every thing*

 there

there is a ſeaſon; a time to weep, and a time to laugh: That *chearfulneſs of Spirit* which becomes a *Feſtival*, would be very improper upon a *Day of Humiliation*; and if we would maintain that a *merry heart* does good, we muſt take care that the Expreſſions of it be never *ill timed*.

2*dly*. We muſt make uſe of it in a *fitting Proportion*. Too *much* of the *beſt Phyſick* may be fatal to the *Patient*, and Cordials if too *ſtrong*, may be as deadly as the Juice of *Hemlock*. Thus alſo *Mirth*, if too *exceſſive*, degenerates into *Madneſs*, and loſes at once both it's *Innocence* and it's *Uſefulneſs*; when it paſſes the Bounds of *Reaſon* and *Religion*, it is no more the *merry heart* which the *Wiſeman* ſpeaks of; than the intemperate Laughter of a *Madman* or a *Fool*, is the reſult and effect of a *reaſonable Satisfaction*. That *Gaiety* which is *commendable* within its Proper Limits, becomes *faulty* when it ſwells to a Bulk that is extravagant; and we muſt remember in *Morality* as well

as

as in *Nature*, that all *Exceſſes* imply *Deformity* and *Monſtroſity*. But

3dly. We muſt make uſe of it under a *due Regulation* and *Government*. That *Phyſick* which is deſigned to work *effectually*, muſt always be taken *cum Regimine*; we muſt be *careful* in the Management of our ſelves, leſt otherwiſe it ſhould do us more *harm* than *good*: And thus alſo muſt it be with the *Alacrity* which I am treating of; we muſt, according to the *Adage*, be *merry and wiſe*; and not ſuffer our *Chearfulneſs* to lead us into *Intemperance*, or our *Mirth* to carry us beyond good *Manners*: *Prudence* and *Decency* muſt be the two *Boundaries*, which muſt *direct* it's Motions and *ſtop* it's Excurſions; and whenever we leap over theſe neceſſary *Confinements*, we are no longer *merry*, but *wild* and *licentious*.

Thus

Thus may we avoid all those Errors and Inconveniencies to which an *unbridled Mirth* may be apt to betray us; and with such *Qualifications* as I formerly mentioned, and under such *Restrictions* as I have just now hinted, the *Wiseman*'s Aphorism will stand good for ever, That *a merry heart doth good like a Medicine.*

FINIS.